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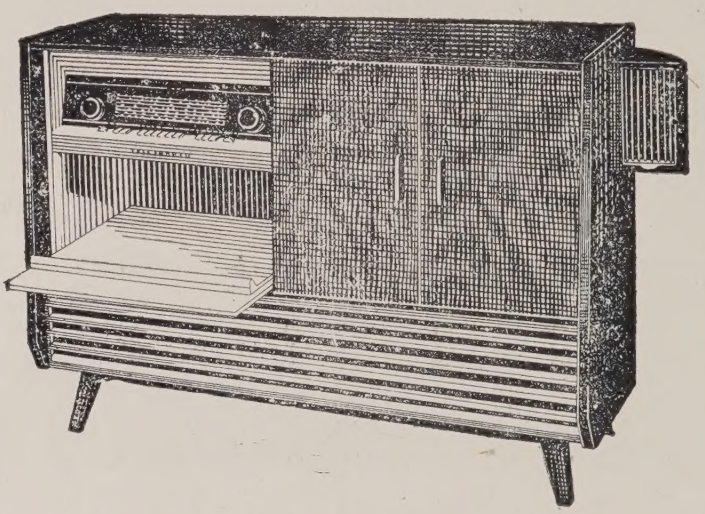

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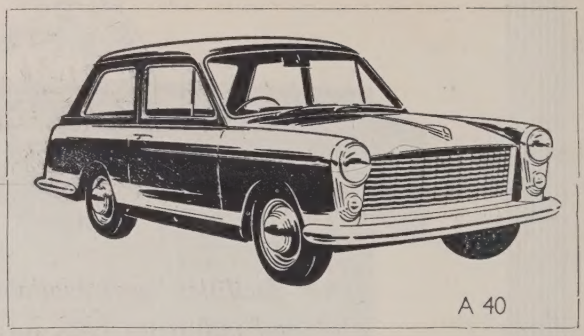

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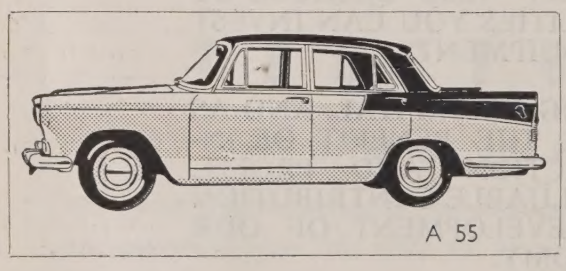

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International Monthly: Established 2495 — 1951

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HISTORY OF BUDDHISM IN CHINA

By Yang I-fan

(*Hong Kong*)

THE origins of Buddhism in China have their roots deep in Chinese history. Scholars believe that Buddhism first became known in China about 100 B.C. when the Chinese had their first contacts with the outside world, and that the first Buddhist classics appeared and monasteries were built about 60 AC.

Buddhism attained its first stage of development from the third to the sixth centuries AC, and reached its zenith during the Sui and T'ang dynasties, from the sixth to the ninth centuries AC. Since that time, although Buddhism never expanded, its philosophy and teachings gradually merged with Chinese culture. Buddhism influenced many aspects of the daily life of the people and played an important part in the spiritual life of the nation.

When Chang Chien of the Western Han Dynasty was sent as an emissary to the country of Tai Hsia beyond the western borders of China, the existence of another neighbouring state known in Chinese as Sin Tu or Tien Cho became known.

Thus the Chinese became aware of what we today know as India. During the first year of the reign of Emperor Ai Chung of the Western Han Dynasty (2 BC), a learned scholar, Chin Ching-hsien, obtained verbally from an emissary of the country of Tai Yueh-chin the texts of the Sutras of the Buddha.

MISSION OF 18

In 64 AC, Emperor Ming Ti of the Eastern Han Dynasty despatched a mission of eighteen persons, among whom were Tsai An and Chin Ching, to the Western Realm in search of the Buddhist scriptures.

When the mission reached India, they met two monks, Gobharana and Mantanga, who were taking the Buddhist classics to China. The group turned back, accompanied by the monks, and in 67 AC, reached Loyang. They brought with them 42 volumes of Buddhist classics and a picture of Sakyamuni.

Since these religious books were carried to China on the backs of white horses, the White Horse Monastery was erected, in commemoration of the journey, in the suburbs of Loyang.

Subsequently, Mantanga translated into Chinese a volume of the Buddhist classics, while Gobharana translated five volumes of the Buddhist classics, *Fu Hai Chuang* and other literature.

Soon, many other eminent monks began to come to China from neighbouring countries. They wrote or translated some 292 volumes and made 305 copies of the Buddhist classics.

This period marked only the first stage of the spread of Buddhism in China. The Buddhist religion had not yet entered into the social structure of the nation.

SOLID FOUNDATION

After the Wei and Tsin dynasties many more monks came to China from the Western Regions, while Chinese monks and laity went in increasing numbers to the West to learn the teachings of Buddhism. This laid a solid foundation for Buddhism's subsequent growth in the country.

The contact between China and other countries stimulated a great increase in the translation of Buddhist classics and the propagation of the Buddhist faith. Many monasteries were erected and Buddhist objects of art created during this period.

According to the *Annals of the Wei Dynasty*, (about 518 AC), more than 30,000 monasteries were built in China. The making of stone and metal images of the Buddha and

the building of stone caves was widespread.

As first only foreigners from the Western Regions became monks; people of the Han race were forbidden to follow this custom. It was not until the time of Emperor Wen Ti of the Wei Dynasty (220 AC) that Chinese began entering the monkhood.

The number of Buddhist monks increased with each passing day. By 512 AC some 13,727 monks and nuns were reported and by 520 AC the number of Buddhists in China was estimated to have reached well over 2,000,000.

Although the Sui Dynasty lasted a relatively short time, considerable Buddhist literature was translated. Eminent Buddhist monks were accorded special honours and treatment, and helped in translating Buddhist literature.

In 606 AC an imperial edict ordered the establishment of a Buddhist Classics Translation Bureau in Shang Ling Yuan, Loyang. The order further stipulated that a number of translation experts with the title of "scholars" be appointed to assist in the translating.

SCHOLARS

During the T'ang Dynasty this work was pushed with even greater vigour. In addition to eminent monks, learned scholars were appointed to assist in putting finishing touches to translations of the classics. As a result, the completed texts were much better than the productions of the preceding dynasty.

During the T'ang Dynasty (618-905 AC) eminent Buddhist monks from the Western Regions continued to pour into the country in increasingly greater numbers. At the same time, substantial numbers of Chinese monks also travelled West for further studies, some of whom made important contributions to the task of translating the classics and returned with a larger collection of the original Sanskrit texts than ever before.

About 200 monks took part in translating Buddhist canons and literature during this period. There were renditions into Chinese of the Great Vehicle and the Little Vehicle, as well as the triple canon of Buddhism and numerous commentaries.

At the same time, at least 300 to 400 Buddhist treatises were composed by Chinese monks. By 845 AC over 40,000 monasteries and temples were in existence, and the number of monks and nuns increased to 260,500.

800,000 TEMPLES

Buddhism continued to flourish throughout China, although it never again reached a stage of development comparable to that of the T'ang Dynasty. Nevertheless, the number of Buddhist temples and monasteries had grown to well over 800,000 by the time of the Ching Dynasty. At the same rate of increase the total number of monks and nuns during the Ch'ing Dynasty can be estimated at 5,000,000.

With the establishment of the Chinese Republic in 1911 the growth of Buddhism appears to have slowed down but was at least comparable to that of the Ching period. Although no accurate records are available on the number of monks and nuns in recent time, if we assume there were 800,000 monasteries in the country housing five persons each, the total number of Buddhist clergy in China before the Communists gained power can be safely estimated at 4.000,000.

With this large number of Buddhists, especially in the rural villages, the influence of Buddhism on the daily life of the people can well be imagined.

Buddhist Temple for Comilla

(From a Correspondent in East Pakistan)

A 12 man Chittagong Buddhist Religious and Cultural Mission which arrived on February 3 at Comilla town, part of ancient Samatat, was received by the Buddhist population of the city.

The mission led by the Ven. Gunalankara Maha Thera, comprised eight monks and four laymen.

A meeting was held at the Mahesh Prangan on February 9, and was attended by a large number of people. The Ven. Anandamitra Mahasthavir presided.

Mr. U. C. Mutsuddi delivered as peech no Buddhist philosophy and other members of the Mission spoke on other aspects of Buddhism. Mr. Rash Mohan Chakravarti who has devoted his life to Buddhist studies, spoke on Samatat's contribution to Buddhism, including the life and work of Shilabhadra, principal of the ancient Nalanda College.

This meeting was also well attended and Mr. Mutsuddi spoke on Buddhism in the world and the revival of Buddhism in India.

A meeting was held on February 11 for establishing a Vihara at Comilla, once a centre of Buddhism, where only a few Buddhists live now.

He said that the Hindus should cooperate with the Buddhists to establish the Buddha's Temple which would be a seat not only for religious education but a seat for spreading Hindu-Buddhist culture.

A resolution was passed to establish a Buddhist Monastery after other members of the Mission and some well-known Hindus, spoke in its favour.

Mr. Herembhu Nath Bhattacharjee son of late Mohesh Bhattacharjee who founded several schools and charitable dispensaries and a big Dharmasala at Benares agreed to gift a plot of land in the town area for the Vihara. About 30 Buddhists and 50 Hindus, including the widow of the late Kamini Dutta, an Indian Minister, were enlisted as members of the General Committee. She stated that the cost of construction of the Vihara, if not the entire Rs. 50,000, would be contributed.

The members of the Mission with others visited the ruins of the ancient Salban Vihara of the Royal family of the Deva dynasty, one of the three ruined Viharas and royal palaces excavated partly by the Archaeological Department of the Government of Pakistan where inscribed images of the Buddha, inscribed plates, gold coins and many other valuable finds have been dug out.

In a very spacious site there are 112 rooms of the bhikkhus, 28 on each side, and the lower portions of the walls are intact. There is a big Vihara in the middle with some rooms of the bhikkhus on the first floor. These have been excavated and the rest are in ruins. The finds have been preserved in the Museum. Further excavation work here and the other two sites of the Mayanamati hill will be taken up.

The Mission had a further programme of visiting Dacca, Mymensingh, Bogra, Rajsani and Faridpur. But this was cancelled.

In the meantime, Mr. S. B. Barua, one of the members, fell ill and returned and the rest of the members left for Dacca and visited the site of the Dacca Buddhist Vihara for which the Government has donated 4 1/2 acres of land. A scheme costing Rs. 2,000,000 has been prepared to construct the Vihara, Museum, Hospital Orphanage, School and an International Buddhist University.

As many garlands are made from a heap of flowers so many good deeds should be done by one born a mortal.

One should not regard the faults of others, things done and left undone by others; but one's own deeds of commission and omission.

These Buddha Rupas were included in an Exhibition held in the United States. The picture was taken in Bangkok, Thailand, just before the images were sent to the United States.

THE BUDDHA'S LAW AMONG BIRDS

THE red-beaked Chinese Thrush then rose and said: *boud lon boud lon*, which means, profit from, profit from.

Profit from the holy teachings once you have gained a human form;
Profit from holy Dharma, and achieve your aims;
Profit from your possessions and give them all away;
Profit from the pure doctrine, and choose a lowly place;
Profit from your knowledge, and meditate upon the guardian gods;
Profit from your discontent, withdraw yourself from this samsaric world;
Profit from the Buddha, awake to the essence of absolute thought.

Thereupon, the Dove arose, and said: *skyid dgug-pas sdug thug*, which means, the quest for bliss will lead to ill.

The quest for bliss in this samsaric world will lead to ills in a state of woe;
The quest for bliss in earthy things will lead to ills which never end;
The quest for bliss in family life will lead to untold ills;
The quest for bliss through avarice will lead to ills of hunger and thirst;
The quest for bliss through gay diversions will lead to ills of restlessness;
The quest for bliss in common things will lead to ills of body and mind;
The quest for bliss in earthly joys will lead to ills of effort;
Such are the things which lead to ill. Indeed so it is.

Thereupon the Jackdaw arose, bent his head three times and said: *khu skyun khu skyun*, which means' Khu leave behind, Khu leave behind.

Leave behind this endless world of activity;
Leave behind that desire to act which brings unending weariness;
Leave behind that pious talk which leaves your own nature u n-checked;
Leave behind those brave sayings wherein fine words conceal an evil heart;
Leave behind that urge for finery that is not yours;
Leave behind that urge towards success yet knowing not how to pray;
Leave behind that urge for greatness when you cannot bear its burden;
Leave behind those admonitions when you have not learnt to listen;
Leave behind those angry brawls unworthy even of wild bears;
Leave behind those religious acts which are mere hypocrisy.
In short, how plentiful indeed this world's activities which one should leave behind.

Thereupon, the Golden Goose rose, shook his wings three times, and said: *nan stud nan stud*, which means, that prolongs the bondage, that prolongs the bondage.

To remain from birth to death without the Good Law—that prolongs the bondage;
To desire emancipation, and still deserve a state of woe—that prolongs the bondage:
To hope for miraculous blessings, and still have wrong opinions—that prolongs the bondage;
To neglect those things that turn the mind towards salvation—that prolongs the bondage;
To strive for purity of vision, and yet be blinded by faulty judgement—that prolongs the bondage;
To give and yet be checked by meanness—that prolongs the bondage;
To aim at lasting achievements while still exposed to this world" distractions—that prolongs the bondage;
To try to understand one's inner mind while still chained to hopes and fears—that prolongs the bondage;
All you who thus prolong your bondage within this ocean of suffering;
Try to grasp the meaning of my words, for they will shorten your bondage.

("The Buddha's Law Among the Birds" translated by Dr. E. Conze).

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COLOMBO — KANDY — GALLE.

The Prime Minister of Ceylon Mrs. Sirimavo Bandaranaike, handing over a gift to Rev. and Mrs. S. Okano at "Temple Trees" Colombo. The Statue of the Lord Buddha seen on the table was presented to the Premier by Rev. and Mrs. Okano.

Japanese Buddhist Leaders Welcomed

A LARGE number of Ceylonese Buddhists extended a cordial welcome to Rev. Shodo Okano, the Founder and President of the Kodo-Kyodan Sect in Japan and Mrs. Kimiko Okano, the Vice-President of the Sect, when they visited Ceylon last month at the invitation of the President of Jatika Kala Peramuna.

During their ten-day visit they attended no less than 50 functions. They called on the Governor-General, the Prime Minister and the Ambassador of Japan in Ceylon.

"The whole world is passing through difficult times. There is too much strife, illwill and distrust in the atmosphere. It is in this time of tension and strife that our minds should turn to the message of love and understanding enunciated by the Buddha", said the Ven. Piyadassi Maha Thera of the Vajirarama temple, Colombo, welcoming the Japanese visitors at the Senanayake Arama, Kandy.

Ven. Piyadassi Maha Thera added that it was Buddhism that bound Japan and Ceylon. As souvenirs of the occasion, the visitors were offered a replica of the caparisoned Dalada Maligawa elephant bearing the casket of Buddha relics on its back.

Rev. Shodo Okano and Mrs. Kimiko Okano, were welcomed by the Buddhists of Nepal including the members of Ananda Kuti Dayaka Sabha and the students of Ananda Kuti Vidyapeeth, a Buddhist High School, at the airport in Kathmandu, Nepal.

The President of Dharmodaya Sabha of Nepal, Ven. Amritananda Thera, was also present at the air port. During their short stay in Nepal they visited several ancient Buddhist places in Kathmandu.

A special welcome meeting was held at Ananda Kuti in their honour. The visiting guests expressed their great impression of Nepal and they said that Buddhism had given the message of peace and brotherhood throughout the world.

After having visited Lumbini, the birthplace of Siddhartha Gautama, they left Nepal.

Japanese Film on the Buddha

A well-known Japanese movie Company will shortly start production of an ambitious superwide screen spectacle entitled "Sakya" to be shot shortly on location in India.

The film will be produced by the Daiei Motion Picture Company under the personal supervision of Mr. Masaichi Nagata, president of the Company.

Shooting of the film is expected to start in Japan on April 8, the birth anniversary of Lord Buddha, according to the Japanese, while location shooting will be done at a number of well-known historical spots in India connected with the life of Gautama Buddha.

A handsome 23-year-old youth, Kojiro Hongo, will play the leading role of Sakya. Hongo is one of Japan's top ten movie players. A number of other leading Japanese movie stars including Miss Machiko Kyo will have supporting roles in the film.

The director and other production staff are scheduled to fly to India to make a survey of sites where the film will be shot on location.

The film is expected to be released in Japan next September and in other countries later.

As a flower that is lovely and colourful, but is scentless, even so fruitless is the well-spoken word of one who does not practise it.

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BUDDHIST CENTRE IN UNITED KINGDOM

A BUDDHIST Centre is soon to be established in the United Kingdom. It will be situated in the heart of the country, in the hills bordering the countries of Lancashire, Derbyshire and Yorkshire.

The Centre will provide facilities for the growing lay community of Buddhists in the country and will extend a welcome to visiting Buddhists, bhikkhus and laymen, of every nationality to study and practise the Dhamma in an atmosphere of peace.

Separate quarters will be maintained for bhikkhus.

In addition to being a focal point for Buddhist adherents, it will coordinate the many societies, groups and individuals in the Western Hemisphere and thereby assist in the unity of Buddhism.

The Centre will also publish its own journal.

The realisation of this Centre is the result of the hard work of the Ven. H. Saddhatissa Thera, incumbent of the London Vihara, under whose patronage and support it is being founded.

Mr. John Garrie, a thirty-seven year old writer from Manchester, discussed with the Ven. H. Saddhatissa Thera, and others the establishment of the Buddhist centre.

Mr. Garrie is one of the original small group of Buddhists who ten years ago founded the Buddhist Society of Manchester.

RELIC WILL NOT BE TAKEN OUT

The sacred Tooth Relic of the Buddha in the Dalada Maligawa in Kandy, Ceylon, cannot be taken out of Ceylon. This is the view of the Ministry of Cultural Affairs.

An official of the Ministry said that the Tooth Relic in Kandy had been guarded devoutly in history. Many rulers had cast covetous eyes on it but it had been preserved and diligently taken care of.

The All-Ceylon Buddhist Congress had suggested that Ceylon should return the compliment China is paying Ceylon by sending a Tooth Relic of the Buddha which is in China. The Congress said Ceylon should send to China the Tooth Relic in Kandy and give an opportunity to the millions of Buddhists there to worship it.

"It cannot be done", the official of the Ministry said.

NEW PAGODA FOR BUDDHA RELICS

A new pagoda to enshrine the relics of the Buddha, presented by Prime Minister Nehru of India seven years ago, was inaugurated solemnly on February 26 at Atami, Japan's most famous sea resort.

Mr. Lalji Malhotra, the Indian Ambassador in Japan, and Sir Susanta de Fonseka, Ceylon's Ambassador in Japan, attended the ceremony, along with representatives of a number of Buddhist nations.

This is the fifth pagoda built in Japan to house the Buddha's relics. Others have already been erected at Himeji, Fukui, Kumamoto and Sapporo.

TEN MAHAYANA MONKS IN CEYLON

Ten Mahayana monks arrived in Ceylon last month for a five-year course of study in the Dhamma.

The study course was arranged for them by the Bharatha Lanka Bauddha Dharma Prachara Mandalaya of Colombo.

This organisation was formed one year ago for the purpose of instrutcing in the Dhamma the 2,000,000 Buddhists of India.

The Indian monks are studying at the Viswa Vidyalaya Pirivena, Horana. They are expected to be joined by six others.

CONTRIBUTION BY BRITISH BUDDHISTS

Buddhists in London have responded enthusiastically to a request made by the incumbent of the London Buddhist Vihara, Ven. Saddhatissa Thera, for contributions to a special relief fund for the hunger-stricken people of the Congo.

The relief fund was inaugurated after a request made by Ven. Saddhatissa Thera at his weekly meeting with Buddhists of London. Imme-

diately the fund was announced, contributions began coming in.

RELIGIOUS CHAPLAINS DEPARTMENT

A proposal to create a separate Religious Chaplains Department for the Armed Forces in Ceylon is now being examined by the Ministry of Defence and External Affairs.

This proposal has been submitted to the Ministry by the Buddhist Chaplain to the Army, Ven. Induruwe Pannatissa Thera, who stated that such departments exist in the British and American armed forces.

The Ven. Pannatissa Thera has stated that the proposed department could be based on the British system which has a major-general as head of the department, while the religious representatives of each religion could be appointed as deputies.

It is stated that normally the post of religious major-general is given to the representative of the majority faith.

HONG KONG MONKS VISIT TAIWAN

Five Chinese monks from Hong Kong, Venerables Chueh-kuang, Yuen-kuo, Hung-liang and Yin-cheng, visited Taiwan in October and were met at the airport by Ven. Pai-sheng, the new Director-General of the Chinese Buddhist Association and many others.

During their stay in Taiwan they visited numerous religious and secular organisations in the island, and were greatly taken up with Buddhist activity in Taiwan.

RESTORATION OF KIRIVEHERA

The Prime Minister of Ceylon, Mrs. Sirimavo Bandaranaike, laid the foundation stone for the restoration of the ancient Kirivehera dagoba at Kataragama in south Ceylon.

The incumbent of the Kirivehera, Ven. Parawatte Ananda, Thera, traced the history of the Vihara and thanked the restoration committee for the steps they were taking to restore the ancient dagoba.

The Prime Minister stated she regretted that the restoration work had been delayed. She added that Government would give every support for the work and she appealed to the public to co-operate.

Unparalleled disclosures in the archaeological history of Ceylon have resulted from the excavations that are being conducted by the Archaeological Department at Kirivehera.

The excavations have now lasted for fourteen months and the removal of layer after layer of earth "delicately" has revealed the original base of the dagoba.

FUNDS FOR BUDDHIST HOSPITAL

The Ta-tsu Buddhist Society of Taipei, Taiwan, held an exhibition of Chinese drawings and caligraphy by renowned artists to raise funds for the construction of a Buddhist hospital.

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The idea of a Buddhist hospital was mooted by the Ven. Kanchu Hutuktu. The proposal was supported by Government officials and numerous artists who contributed their work for auction in order to raise the necessary funds.

Mr. Yang Yen-chow immediately donated the land for the project and thus made it a feasible one.

ANOTHER STUDENT SOCIETY

Following the establishment of the Tsukuang and Chung-tao Buddhist Societies by the students of the National Taiwan University and the Provincial Normal University respectively in Taiwan, a third student Buddhist society has been established in the Provincial Polytechnic Institute of Taipei.

The inaugural ceremony was held under the guidance of professor Wu Chu-che and presided over by Mr. Hung Cheng-teh, a student of the Institute, who was later elected the president of the society.

DALAI LAMA'S PALACES SEALED UP

The Chinese have sealed up the Dalai Lama's palaces in Lhasa, the Tibetan capital, according to news coming from New Delhi, India.

It is stated that the move is presumably part of the Chinese campaign to wipe out the last vestige of Tibetan links with past traditions, following the 1959 uprising and the flight of the Dalai Lama to India.

The Potala Palace, the Dalai Lama's traditional seat, was sealed and his summer palace of Norbulingka, known as "The Jewelled Garden", is now open to the public only on "festive occasions".

WORLD BUDDHIST SOCIETY

A World Buddhist Society is to be inaugurated in Singapore, according to the Rev. C. Y. Kassapo who writes that Singapore, in view of its central situation, is the best place for the headquarters of such a society.

The principal object of the society is to bring together the various sects of Buddhism on a common ground. The society will also seek to spread the gospel of the Buddha for the benefit of mankind throughout the world.

The society's address is temporarily No. 60, Wishart Road, Singapore 4.

MAHA BODHI SOCIETY, BANGALORE

His Highness the Maharaja of Bhutan, accompanied by his Prime Minister and party, paid a visit to the Maha Bodhi Society, Bangalore, India, on February 15. They offered worship at the shrine.

Bhikkhu Buddharakkhita welcomed them and blessed the distinguished visitor. The Maharaja went round the premises and showed great interest in the activities of the Maha Bodhi Society Meditation Centre.

He donated Rs. 1,000 towards the building fund of the society.

JOINT EXPOSITION OPPOSED

The Mahanayaka Theras of the Malwatta and Asgiriya temples in Kandy, have refused permission to hold a joint exposition of the Tooth

Relic from China, which is expected in Ceylon in June, and the Tooth Relic at the Dalada Maligawa, Kandy.

They told the Minister of Home Affairs, Mr. Maithripala Senanayake, that they were not agreeable to a joint exposition of the Tooth Relis from China at the Dalada Maligawa.

The Mahanayaka of Malwatte, the Ven. Purijjala Saranankara Thera, told the Minister that he had received and continued to receive a large number of letters and telegrams protesting against a joint exposition, from all parts of the country.

They had no objection to an exposition of the Tooth Relic from China being held in any place by itself. The relic will be shown in Colombo, Anuradhapura, Kandy, Nuwara Eliya, Badulla, Ratnapura, Matara and Galle.

The two Mahanayakas, together with the Diyawadana Nilame, C. B. Nugawela Dissawe, are the legal custodians of the sacred tooth Relic in Kandy.

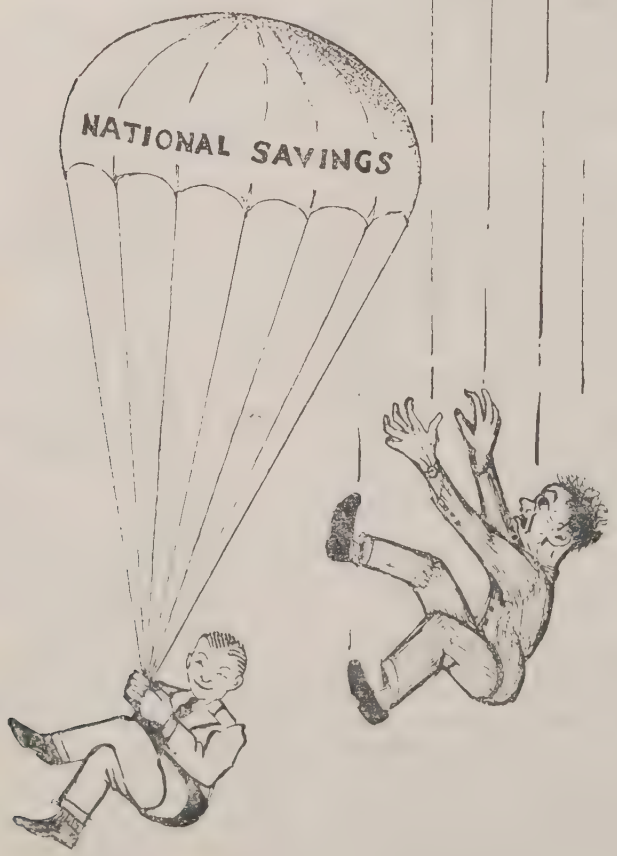
MONKS GIVING UP THEIR ROBES

It is becoming increasingly necessary to take steps to ensure that there are enough Buddhist monks in Ceylon to safeguard the Buddhist religion.

This view was expressed by the Mahanayaka of the Malwatta Chapter of Buddhist monks in Kandy, the Ven. Purijjala Saranankara Thera. The Mahanayaka pointed out that many Buddhist monks were giving up their robes and becoming laymen, according to numerous reports he was receiving.

He attributes this in large measure to the wider facilities now available to young Buddhist monks to obtain training at Universities and then seek lucrative jobs outside their temples.

The Mahanayaka said that immediate steps had to be taken both by laymen and the clergy to arrest this trend and ensure that there will be a sufficient number of monks to safeguard Buddhism in the country.



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DR. D. T. SUZUKI IN INDIA

Dr. Diasetez T. Suzuki, world famous Buddhist philosopher, who was on a four-week visit to India at the invitation of the Government of India under its cultural activities programme, addressed a gathering at the Madras University.

He dwelt on the features of Indian philosophy and of Buddhism with a number of illustrations. He said that it was not correct to imagine, as some Westerners had thought, that there was no philosophy in the East.

While Western philosophy was one of intellectual inquiry, Eastern philosophy, he pointed out, was greatly influenced by experience.

After meeting Dr. Suzuki, Mr. Rajagopalachari said that Dr. Suzuki had left a deep impression on him. At the age of 91, Dr. Suzuki was as lively and had as much sense of humour as any bright young man. "He is", Mr. Rajagopalachari observed, "one of the best minds I have come across among modern wise men".

Dr. Suzuki is one of the foremost authorities in Zen Buddhism. He is the author of a number of books on Buddhism.

PINKAMA IN CAMBRIDGE

A Buddhist *pinkama* believed to be the first ever in Cambrigde University, England, was held last month.

A Buddhist meditation session sponsored by the Cambridge University Buddhist Society, was held under the direction of the Ven. H. Saddhatissa Thera, incumbent of the London Vihara.

The secretary of the Society, Mr. Michael Ball, said: "We have long felt that we need some kind of

meditation instruction. We shall make this an annual event".

Later the Ven. Sddhatissa Thera gave a talk on "Meditation and Lay Practice" at a well-attended meeting held at St. John's College Hall, Cambridge, under the auspices of the Buddhist Society and the Study of Religions Society.

COVER OVER SAMADHI STATUE

A businessman of Matara in South Ceylon, Mr. Buddhadasa Atapattu, has offered Rs. 20,000 to the Anuradhapura Preservation Board to construct a protective covering for the historic Samadhi statue of the Buddha in Ahuradhapura.

The Samadhi statue has been exposed to sun and rain for centuries and the Archaeological Department has discovered that the exposed portions of the image were losing some of their fineness and lustre.

At present excavations round the base are in progress to ascertain what type of protective structure existed during the times of the Sinhalese kings.

CHINESE CLAIM BADRINATH

Stating that the temple of Badrinath in the Himalayas, was originally a Buddhist monastery, China is laying a claim to it.

This was disclosed in the State Assembly of Uttar Pradesh, India, by the Home Minister, Mr. Charan Singh.

At present Badrinath temple is snow bound. It will re-open on May 12.

PRAYER FESTIVAL IN LHASA

Religious services for the prayer festival, Monlam, the biggest religious festival in Tibet, were held on February 23 in Jokhan Monastery in the heart of Lhasa.

The lamas chanted sutras and listened to the expounding of the Dhamma by Gahdan-Tsri-Pa Thubten Kunga, the 96th successor to Tson-Kha-pa, founder of the Yellow Sect of Tibetan Buddhism.

The Jokhan Monastery was specially decorated for the occasion. In the afternoon the lama held discussions on the Dhamma and engaged in other traditional activities.

"Living Buddhas" and Lamas of the three big monasteries and other monasteries attended the function. A continuous stream of devotees in Lhasa and pilgrims from other places made pilgrimages to Jokhan Monastery.

RELIGION MUST BE COMPULSORY

Ceylon's Director of Education has informed all heads of schools, other than unaided schools, that it has been decided to teach religion as a compulsory subject in all schools.

A circular sent out by the Director of Education to the heads of schools states that a child must be taught the religion of his or her parent.

If the father has declared any religion as his religion, such religion will be considered as the religion of the parent. If the father has made no such declaration, the religion of the mother as declared by her, will be accepted as the religion of the parent.

If the pupil has no parents the religion of the guardian may be accepted as the religion of the parent. No pupil will be taught any religion other than the religion of the parent.

Religion will be taught by a teacher approved by the Director of Education and one who professes the religion he teaches.

ANTI-CATHOLIC CAMPAIGN

The *Examiner* of Los Angeles, USA, of January 11, has the following report:

The Haitian Government, renewing its conflict with the Roman Catholic Church, closed a church newspaper, reported the nation's highest ranking church authority and ordered four other priests expelled.

Police put the Most Rev. Remy Augustin aboard an Argentina-bound plane after holding him under house arrest for 14 hours. Bishop Augustin, second prelate to be expelled, was arrested in bed and was not allowed to take along even a dental plate.

The Government later issued a decree for expulsion of four priests rounded up earlier. They are Fathers Paul Bellec, vicar-general of the archbishopric; Francois Le Nir, its general secretary; Jean Baptiste Bettebourg, rector of Saint Martial, Port Au Prince's largest catholic high school; and Emile Callec.

The bishop, arriving in San Juan, Puerto Rico, for an overnight stop, told newsmen: "I don't know why I was arrested or deported". He said he had no connection with any anti-government groups in Haiti.

NINE ORPHANS ADOPTED

The All-Ceylon Buddhist Congress has made arrangements to adopt nine orphans whose father died in tragic circumstances. Eight of the orphans, including a five-week-old baby will be accommodated in one of the Homes run by the Congress and the other in another Home.

Meanwhile, the Flag Day in connection with the annual appeal of the National Council of Social Services of the All-Ceylon Buddhist Congress was held on a Saturday last month.

The target in this year's appeal was Rs. 100,000. The Congress hopes to open three more orphanages as there are over 500 children on the waiting list. The Congress now maintains eight orphanages.

ENGLISH BHIKKHUS IN BURMA

Bhikkhus Vimalo and Dhammiko, accompanied by Samanera Mangalo, reports *Sangha*, London, of February 1961, have arrived safely in Burma and are at present in Rangoon.

A generous supporter has undertaken to look after their welfare and they are said to be in a garden house in part of his grounds. They have met the second in charge of the Buddha Sasana Council and attend there for various instruction courses.

Sangha also reports that Upasika Jhanananda arrived in London from Bangkok and has taken up residence at Sangha House for the present. A proposal to utilise one of the rooms at Sangha House as a reading room is also under consideration.

THE FASCINATION OF ZEN

Mr. Bernard Philips, an American professor of Philosophy staying in Japan on a research grant expressly to study Zen, in answer to a query by Mr. Kuroda of the *Japan Times* gave several reasons as to why he is fascinated by Zen Buddhism.

He said Zen pays an enormous respect to human individuality. It expects its adherents to be creative,

which is something unique in the religious world. It is above the conflict of science and religion because it has no dogma.

Mr. Philips said in effect that Zen appeared to be irresistibly attractive to many Westerners because of, among other things, the characteristics given above.

INDONESIA BANS SIX ORGANISATIONS

The President of the Republic oe Indonesia in his capacity as Supreme War Administrator, has ordered thn dissolution of six organisations of the consideration that their principles and aims are not in accordance with the policy of the State, reports the *Indonesian Daily News* of March 2.

The forbidden organisations are the Rotary Club, Divine Life Society, Vrymetselaren Loge, Moral Rearmament Movement, Ancient Mystical Organisation of Rosicrucians and Liga Democrasi.

The organisations were given one month's notice to dissolve themselves.

CEYLON MONK IN VIETNAM

"Traditional Asian wisdom is presently hidden by a materialistic shroud; it is the duty of Asian people, both Ceylonese and Vietnamese, to solve this spiritual crisis", said the Ven. Bhikkhu Ananda Mangala of Ceylon on February 23, in Saigon.

The Ven. Ananda Mangala was introduced to Vietnamese circles as a Buddhist authority of the Yogi branch. He spoke at the Saigon School of Liberal Arts, under the sponsorship of the Vietnamese chapter of the Association for Asian Cultural Relations.

Ven. Ananda Mangala in the course of a lecture on "The Spiritual Crisis inAsia" said that the crisis sprang from inside from their passions, ignorance, and cowardice which generated disputes, quarrelsand wars.

An effective way to control the passions and eardicate the crisis would be to practise the virtues taughtby the Buddha.

The Ven. Ananda Mangala asked his Vietnamese audience to "think of the Buddha's teachings, look out around you but also at yourself; sympathise with people, cultivate compassion, humility and self-denial".

The Ven. Ananda Mangala was formerly Mr. W. F. Meemanage. Brought up as a Roman Catholic, he spent a part of his early life studying for the priesthood of the Oblates of Mary Immaculate at St. Aloysius' Seminary, Borella, in Colombo.

BUDDHIST WORKERS' TALKS IN NAGPUR

The president of the Ceylon Humanitarian Society, Dr. W. F. Jayasuriya, left for India last month to attend the All-India Buddhist Workers' Religious Convention held in Nagpur.

Delegates from over 18 countries numbering about 2,000 participated at the conference.

Among the subjects discussed at conference were prohibition, training of bhikkhus for management of Buddhist shrines in India and Buddhist social work.

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WOMEN IN BUDDHIST LITERATURE

By Miss I. B. Horner

(United Kingdom)

(Concluded from last issue)

Therefore as a performer of funeral or ancestral rites a son no longer had a part to play. Nor, apparently, and this was another innovation, would it be any great catastrophe if the family lineage were vested in a woman, at any rate for the time being. On the west coast of India there exists even today a very old class of brahmans called Nairs according to whose traditions the inheritance always passes through the female.

At all events the idea, however novel, that after all sons were not a vital necessity but that a daughter might be every whit as acceptable and could also carry on the family line, was early recognised and perhaps even introduced by the Buddha.

BETTER OFFSPRING

The following words are ascribed to him when he was trying to comfort his friend Pasenadi, wretched and disappointed on hearing that his queen, Mallika, had just given birth to a daughter :

"A woman-child, O lord of men, may prove.
Even a better offspring than a male.
For she may grow up wise and virtuous.
Her husband's mother reverenc ing, true wife.
The child that she may bear may do great deeds.
And rule great realms, yea, such a son.
Of noble wife becomes his country's guide".

Not that I think in pre-Buddhist India there had been any consistent ill-treatment of little girls or injustice shown to them for the very reason that they were not boys. Female infanticide, if it obtained at all, must have been extremely rare. It had not the support of custom or tradition, Macdonell and Keith going so far as to say: "There is no proof that the Vedic Indians (roughly 2,000 B.C.) practised exposure of female children".

Besides, the teaching of *ahimsa*, non-harming, non-injury, so ancient that its beginnings are lost in the mists of time, held sway, even if in moderation, over the whole of India.

It was a teaching much accentuated by the Jains who were precursors of the Buddha and also contemporary with him. Though they were among his greatest rivals, he would not have wished to go against them on such a point or thought a different teaching possible. And they had the backing of public opinion. Ahimsa certainly would not have tolerated the murder of a defenceless human being.

From this teaching the first of the five *silas* or precepts for ethical conduct drew its strength for Jain and Buddhist alike; the abstention from killing or harming any living creature was binding on monks and nuns during the whole of their monastic careers, and on the laity too on the days of the quarter moons and the full and dark moons if they took *attasila*.

Moreover, the economic conditions prevailing in India from the 7th to the 4th centuries B.C. would appear to have been quite flourishing enough to allow for the survival of little girls. And, finally, as the Buddha spoke out strongly against blood-sacrifice, he would not have permitted the sacrifice of children, boys or girls, though indeed for the purposes of infant-sacrifice boys were apparently usually the victims in non-Buddhist India.

AN OFFERING

Even as late as towards the end of last century some little boys were immured in the stone-work of the new bridge over the Hooghly river near Calcutta as an offering to the gods to protect the bridge, and the human beings using it.

If sons were born to courtesans they did however run a certain risk of being murdered. For example, Salavati had been established as the courtesan of Rajagaha by the Urban Council. When she gave birth to a son, she told her slave-woman to put him in a winnowing-basket and throw him away on a rubbish heapt

On the other hand, the courtesan Ambapali who was to become famous as one of the most loyal and generous supporters of Buddhist monks and the lady known as Abhaya's mother each had a son who became a monk. When this latter lady had heard her son preach she left the world and entered the Buddhist Order of Nuns.

Daughters born to courtesans do not appear to have been regarded as a disaster, and we hear of at least two who followed the same calling as their mothers though later they became nuns and gained arahantship.

"FOREST" STAGE

In those days it was customary for at all events a braham to embark on the final or "forest" stage of his life only when he was fairly well advanced in years. He would then leave his wife as mother-in-law in his eldest son's house. Women must have been prepared for this veentualaty.

But, with the coming of Buddhism, there was no longer need for a man to wait to "make his soul" until he was approaching the end of his life than to seek the solitude of the forest. For once the Order of Buddhist Monks had been established and that was very early in the Buddha's teaching life, it was ruled that a man as young as 20 years, but not less, could be fully ordained, and at the age of fifteen he could leave his home and go into monastic "homelessness" as a novice.

In both cases he had to have the consent of his mother and father. Sometimes given very reluctantly. In a way, then, the establishment of the Order of Monks no less than that of nuns might be regarded as a new menace to the happiness of women. For now there was nothing to stop their sons and daughters from taking up the "religious life" while they were still quite young.

At the beginning of his career the Buddha had been accused of being a breaker of homes, of turning wives into widows and rendering mothers childless. For this new menace, if we may thus speak of the two-fold Order, did not merely swallow up children. A woman might now lose a young husband to the monks, but generally only after he had obtained her consent.

Yet, how often, one may ask, was this withheld? And how often did not women, like Capa, the daughter of a trapper, hope that the son to whom she had given birth would save her from desertion by her husband:

"And this child-blossom, O my husband, see
Thy gift to me—now surely thou will not
Forsake her who hath borne a son to thee".

SIGN OF TIMES

I think it was perhaps a sign of the changing times that if a husband, no longer dependent on a son for his funeral obsequies since they no longer mattered, felt a strong enough pull to leave the world and become a monk, nothing could restrain him even as nothing had restrained the Bodhisatta Siddhatta who became the Buddha Gotama from leaving his home and wife and child at the age of 29 to seek for the cause of *dukkha*, anguish or suffering, and the escape from it.

In the same way, neither the thought of his son nor of Capa's beauty could keep back her husband Upaka from going forth to find the Lord though it is true he was a Naked Ascetic and not a typical householder. He was adamant on the point. His may have been a case of husband's exerting his authority, *issariya*, against which not all the five powers of which a woman may be possessed can prevail; beauty (which Capa had), wealth, relations (her father was still alive), a son (which she had), and ethical conduct, *sila*.

It is said that woman endowed with these five powers may dwell with confidence as mistress of the house, get the better of her husband and keep him under her thumb but if she is lacking in these powers the family may not let her stay in the house but may drive her forth and expel her, a fate from which only the possession of moral habit could in theory save her.

On the expulsion of the wife, it may be assumed that the husband was then free to take another wife, even as kings whether or not they were followers of the Buddha's Teaching, might have a number of consorts.

Certainly women too could remarry, as is seen from the strange history of Isidasi who married at least four husbands one after the other and for some reason was displeasing to them all—a reason she attributed to an evil deed she did seven births ago. She then entered the Order of Nuns.

Another feat that a woman may have felt on marrying was that of a co-wife, one who may or may not have been installed in the house already. Isidasi had such an experience with her last husband:

".....Another wife he had,
A virtuous dame of parts and of repute.
Eannoured of her mate. And thus I brought
Discord and enmity within that house".

Thus both wives suffered. Kisagothami too, one of the most widely known of all the Theris, was a woman who had endured much sorrow:

"Woeful is woman's lot, hath he declared,
Charioteer of men to be tamed:
Wosful when sharing home with hostile wives.

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Woeful when giving birth in bitter pain,

Some seeking death or e'er they suffer twice,

Piercing the throat: the delicate poison take".

But the risk or marriage had to be run, and was still the most normal career open to a young woman. As it is said: "A woman's' goal is a man, her ambition is for adornment, her resolve is for a child, her desire is to be without a rival, her fulfilment is authority".

We have seen that a husband might desert his wife or throw her out of the house. Further, her relations, even against her will, might take away a wife from the husband she was fond of and give her to another man.

DRASTIC CASE

A drastic case is recorded where a husband cut his wife in two rather than let her suffer this fate, and he then committed suicide. This is one of several episodes brought together to show that in the Buddhist view grief and suffering rather than happiness and joy are born of affection.

Owing to a woman's rather uncertain position after her marriage, though, except for the co-wives, perhaps no more uncertain than in our own days, it behoved a girl to reflect well before her marriage on what her duties would be afterwards. An interesting statement of these, ascribed to the Buddha himself, has fortunately survived, and may be regarded as an indication that he liked marriages to be happy:

"Therefore girls, train yourselves thus: To whatever husband your parents shall give us, for him we rise up early, be the last to retire, be willing workers, order all things sweetly and speak affectionately. Train yourselves thus, girls.

"And in this way too, girls: We will honour and respect all whom our husband honours and respects, whether mother or father, recluse or brahman, and on their arrival will offer them water and a seat.

"And in this way too, girls: We will be deft and nimble at our husband's home-crafts, whether they be of wool or cotton, making it our business to understand the work so as to do it and get it done. Train yourselves thus, girls.

"And in this way, too girls: Whatever our husband's household consists of—servants and messengers and workpeople—we will know the work of each one of them by what has been done, and their remissness by what has not been done: we will know the strength and the weakness of the sick: we will portion out the soft food and the solid food to each according to his share. Train yourselves thus, girls.

"And in this way too, girls: The treasure, grain, silver and gold that our husband brings home we will keep safely, acting as no robber or spend-thrift in regard to it. Train yourselves thus, girls."

If all goes well, then the wife is call the "comrade supreme", and a number of devoted couples are mentioned in the Pali Canon such as Queen Mallika and King Pasenadi, Nakulamata and Nakulapita, and Dhammadinna and Visakha.

Nakulamata and Nakulapita were considered by the Buddha to be the most eminent among his lay-disciples for their close companionship with one another. And they were matched in their faith in his Teaching, their self-control, and the affectionate way in which they spoke to one another.

A Commentary asserts that for 500 births they had been parents or relatives of the Buddha, or more strictly speaking of the Bodhisatta: "Him of the Ten Powers" is the term the Commentary uses to avoid this awkwardness — and so in this life they treated him like a son.

Nakulamata, as was the custom for brides, was taken to Nakulapita's home, and as they tell the Buddha, ever since that time, when he was still a mere lad and she only a girl neither is aware of having trasgressed against the other in thought, much less in person, and each expresses the longing to be together not only here and now but in a future state also.

The Buddha reassures them on this point, and gives as his reason that both of them are on the same level in regard to their belief, their ethical conduct, their generosity and wisdom. In these respects therefore a woman may be the equal of a man.

Another record relates how Nakulamata once comforted her husband when he was dengerously ill and worrying about what would happen to her and the children should he die.

"Do not fret" she said. "I am deft at spinning cotton and carding wool and so would be able, were you to die, to support the chidren and run the household. Nor would I go to another man, Even greater than when you were alive would be my desire to see the Bhagavan and the Order of Monks."

"As long as the Bhagavan has female disciples, clad in white, I shall be one of them fulfilling the precepts of ethical behavious, and gaining inward tranquillity of mind. I shall live confident, without doubt or questioning, following the Teacher's instruction. So do not die, householder, while you are fretting, for so to die is anguish."

Since restlessness and worry are one of the five Hindrances to gaining mind-control and since to die with an anxious mind works against happiness in the life to come, it is important to develop serenity of mind and impassibility of body.

Other records also speak of indulgent husbands. There was, for example, the brahman (not a Buddhist) whose wife wanted him to buy a young monkey to be playmate for her little boy. She then persuaded him to take the monkey to a dyer to be coloured yellow, pressed all round and made smooth on both sides.

The dyer said the monkey could take the colouring but not the pressing or smoothing. One of the purposes of this curious story is to emphasise how superior the Buddha's Teaching is to that of the Jains, for it takes colouring from wise men, and not from fools.

EQUALITY

Husbands might be prevented from crooked dealings if their wives were upholders of the Buddhist way of life. For example, the brahman Dhananjani was not being dilligent.

"Under the King's patronage he plundered brahman householders, and under their patronage he plundered the king, His wife, who had had faith in the Buddhist Teaching and had come from a family having faith had died, and he had married another woman. But she had no faith herself and came from a family lacking in faith".

Here the first wife is clearly thought of as able to keep her hus-

band straight while the second one at all events seems to countenance his doubt-dealing even if she does nothing herself to aid and abet him actively.

Equally with a man a woman might bring a family to prosperity: "All families that have attained great possessions have done so for one or other of the following reasons: they search for what is lost; repair what is dilapidated; eat and drink in moderation; and place in authority, *issariya*, a virtuous woman or man".

In pre-Buddhist days a woman had been looked down on if she did not marry—growing old at home, she was called "one who sits with her father".

But in early Buddhist times an unmarried girl might go unabused, contented and adequately occupied in caring for her parents and younger brothers and sisters. Her's would have been a domestic life. Or she might become the mistress of great possessions of slaves villages and rich fields, as did Subha the goldsmith's daughter.

But once the Dhamma had been taught to her by Mahapajapati, who had been the Buddha's foster-mother and then became the first nun, she found that "all worldly pleasures irk me sore," that "silver and gold lead neither to peace nor to enlightenment". So she entered the Order of Buddhist Nuns.

GREAT BOON

And truly, this was a great boon to the unmarried woman. It gave her, and the married woman too, the means of escaping from some crushing sorrow from difficult worldly circumstances, or from the ceaseless round of menial tasks that have to be performed in the home.

Isidasi's verses contain a whole catalogue of these (Isidasi was the one who had had at least four husbands in succession). Mutta sums up her domestic drudgery more succinctly:

"O free indeed, O gloriously free,
Am I in freedom from three crooked things:
From quern, from mortar, and my crooked lord".
And then rejoicingly....
"Free am I from birth and dying,
Becoming's cord removed".

I hope to have shown that, in spite of her many trials and tribulations, a virtuous woman would have power in her home, bear the children she wanted and enjoy the love and respect of her husband and family circle.

Again in the home, there were the serving women, whether themselves unmarried or not I cannot say the foster mothers, brought in for the occasion, and the women musicians and dancers, for the most part, of course, in the homes of the well-to-do.

Outside the home ,it would seem that a woman's powers and opportunities were limited. Though they worked in the fields, apparently they did not become doctors, or even nurses, judges or lawyers nor, apart from looking after their own possessions, did they engage in business.

The only profession really open to them was the oldest one in the world. The Buddha neither scorned nor rebuked courtesans, but tried to help them by making them realise the impermanence of all conditioned things including the many forms of beauty.

The Order of Nuns was as open to them as it was to any woman who qualified for the higher ordination. And indeed it was to the Order of Nuns that a woman could go not

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merely if she felt the nagging worries of domestic life to be unendurable but also if she had a positive vocation for spiritual endeavour.

In principle, there was nothing very novel in women leaving the world for the houseless state. The Jain Order of Nuns was in being already, and there were women "wanderers" and free-lance debaters, all seeking for Truth and philosophical understanding.

An example of a fine woman disputant is Bhadda Kundalakesin. Formerly a follower of the Jains, she now toured the country seeking for knowledge among other learned persons. She would stick a rose-apple bough into a heap of sand as a sign that she would debate with anyone who would debate with her.

One day Sariputta, one of the two chief disciples of the Buddha took up her challenge. But he answered all the questions she put to him, and then overthrew her in the debate by asking the single question : "The one — what is it ?"

Leaving aside the intricate literary material that surrounds this question and the deep significance of the correct answer that "all beings subsist by food" we can do no more here than notice some of the main results of the debate as they affected Bhadda.

First, she was taken by Sariputta to the Buddha and after she had heard him speak, she gained arahantship. Secondly, she entered the Order of Nuns as one who was already an arahant: this was unusual. Thirdly, the Buddha himself admitted her with the words: "Come, Bhadda" and that was her ordination.

Great importance came to be attached to this case of a woman being ordained by the Buddha himself, and Dhammapala ends his commentary on the Verses of Women Elders the *Therigatha*, with a note on it.

DHAMMADINNA

Another Bhadda, Bhadda Kapilani, is also noteworthy for providing the only case to be recorded (or the record of which has survived) of a woman going forth into homelessness at the same time as her husband.

We need not however regard this as an isolated incident. Both of them felt a positive call to the homeless life, acted in mutual agreement, helped one another to put on the yellow robes of a recluse to shave off the hair and sling the begging-bowl from the shoulders.

Then they set out together, but only to part quite soon and go to the Buddha by different ways for fear people should say that even in their new state they could not do without one another. For then, as Bhadda and her husband Kassapa realised, such people would run the risk of rebirth in sorrowful states as a result of the false accusations they had made.

It is said that, owing to the power of such virtue, the great earth trembled. Indeed the second of the eight reasons why earthquakes occur is that a person has attained to mastery over his mind and then develops perception of a minute portion of the earth — and these two had earnestly discussed which route each of them would take, thereby intimating their mastery over mind—desire too perhaps.

Another woman who felt a true vocation was Dhammadinna, whom I have mentioned earlier. Though happily married to Visakha, a devout citizen of Rajagaha, she yet asked for his consent to go forth into homelessness, for apparently, as with Bhadda Kapilani and her husband Kassapa, the pull of religion was stronger than any earthly tie.

Visakha at once sent her to a nunnery in a golden palanquin. But unlike Kassapa, seems to have felt a desire himself to enter the Order of Monks. Dhammadinna gained arahantship, and then returned to Rajagaha where she was eargerly questioned by her former husband on matters pertaining to the Dhamma. If the questions showed a deep in-sight, the answers should a deeper.

Thus, as a result of this dialogue between a nun and a layman, recorded in the *Culavedalla Sutta*, the Buddha ranked the nun Dhammadinna foremost among those nuns who could preach — and these were not lacking in number; and he also endorsed all she had said, declaring that he would have answered all Visakha's questions exactly as she had done.

According to the Commentary this Discourse may therefore be taken as the Conqueror's speech rather than the disciple's. It thus becomes *Buddhavacana* of the Buddha in virtue of its having won his approval in these terms.

There is another occasion when a nun's discourse may be regarded as *Buddhavacana*. This was when the Buddha commended the unnamed nun of Kajangala for her interpretations of the answers to the Ten Great Questions which begin with the qaestion Sariputta asked Bhadda Kundala-kesin: "This one — what is it?".

APPROVED

Though the nun says she had not learnt the answers she would give either from the Buddha or from any monks who were developing their minds and though her answers to four of the questions do in fact differ from those found in the *Khuddakapatha*, the locus classicus for these Ten Great Questions and their answers, yet the Lord approved of all of them, again stating that he would have answered precisely as the nun had done. Again therefore we get *Buddhavacana*.

In conclusion, I hope to have presented you with some material for thinking that in the Buddha's times women were not despised and looked down on but on the contrary, were respected and had a place of honour in the home.

The difficulties they had to face and overcome were no more than normal for women in any time or country, even if their life was at the worldy level, more restricted than it has come to be in the last decades as women go in more and more for public work and hold professional posts.

At the higher, more spiritual level however, they had the great advantage and great joy of entering the Order of Nuns either because they wanted to get free of worldly sufferings or, more positively, and above everything else, because they wanted to find the way to the peace and bliss of Nibbana, all their former craving for sense-pleasures rooted out tranquil and cool.

Many of the women I have mentioned during the course of this address, whether they have been nuns or the lay-devotees by their response to the majesty of the Buddha's Teaching, have made an imponderable contribution to its strength, vitality, expansion and longevity.

It is as well to survey again from time to time the lives of these ardent contemporaries of the Buddha. Indeed the Buddhist world owes them a large debt of gratitude.

(Address delivered at the All-Ceylon Women's Buddhist Association Headquarters, Colombo.)

THE QUEEN VISITS SARNATH

By Sramanera Jivaka
(India)

THE weeks of preparation, of painting and repairing, of clearing and cleansing, bore fruit on the Sunday morning of February 26 when Her majesty the Queen, followed by Prince Philip, Duke of Edinburgh left the royal car at the gate of the Mulagandha Kuti Vihara, Sarnath, and was welcomed by the secretary of the Maha Bodhi Society of India, together with Ven. Sangharatana and a selection of bhikkhus.

After a few words with them, as she walked up the long path to the temple, a fanfare suddenly broke forth from the line of Tibetan monks and Incarnate Lamas who waited on the grass verge to see her. Trumpets, horns, conch shells, drums and cymbals gave Her Majesty a Tibetan welcome, and she looked with interest at a sight that must have been novel to her.

At the bottom of the temple steps, the Maharajah Kumar of Sikkim waited to greet the royal couple and then she entered the temple where was assembled a number of bhikkhus from the Sanskrit University and the Burmese Temple as well as resident Sinhalese and Indian bhikkhus together with two Cambodians staying in Sarnath.

The relics were displayed and a short puja perfomed, the Mahamangala Sutra being recited during the display and then a variety of persons were introduced to Her Majesty, including Sister Vajira, the English upasika.

The secretary of the Maha Bodhi Society made a presentation of some of the Society's publications and then the Head Lama of the Tibetan Temple came forward and offered a Tibetan book, a prayer wheel and the traditional katag or white scarf.

The Queen and the Duke stepped into the Mulagandhikuti Vihara wearing velvet slippers and stood in silence for four minutes before the golden image of the Buddha while Buddhist monks chanted *pirith* invoking blessings on the royal couple.

The Queen and the Duke stood admiring the magnificent image of the Buddha in meditation.

The beautiful frescoes on the walls of the Vihara attracted the attention of the Queen who wanted to know details about them from the monks. The Queen was lost in admiration of a beautiful painting depicting Prince Siddhartha leaving Queen Yasodara and Rahula.

INFORMALITY

The party left the Temple and proceeded to view the Stupa, followed by any of those within the Temple gardens who wanted to do so—a delightful piece of informality, when the Queen and the Duke chatted to those around unhampered by the police and looked from a distance at the ruins of bygone monasteries.

The throng was orderly and there were no disturbances.

The Queen walked nearly four furlongs seeing the famous Dhammika Stupa and other well-known Buddhist Shrines.

She left by the side gate, cheered by the huge crowds lining the walls, roofs and pavements. In all the twenty minutes originally allotted to Sarnath had spread to half an hour, all too short a time but even that will become a treasured memory in the hearts of those who saw the Queen and Prince Philip in their midst and the Royal Signature in the Visitor's Book will remain as a permanent memento of the visit.

A SCIENTIST LOOKS AT BUDDHISM

(From a correspondent in U.K.)

ON Sunday February 5, Dr. Robert Powell gave a lecture at the London Buddhist Vihara entitled "A Scientist Looks at Buddhism" of which he has given the following resume:

Judging purely by surface appearances, i.e., taking things on the relative level, it seems as though there is some basic entity which governs the body; and it has never occurred to us that it might be the other way round; that the body, through the functioning of the sense organs, is continually giving rise to the illusion of a controlling entity (and thus to duality):

Just as man, after many centuries of taking the appearance for the real, found it very difficult to accept that the sun is not revolving around a stationary earth, so it will require a revolution in his outlook — and one of far greater magnitude and consequences—to correct his mistaken notion of the self and the dualistic philosophy of life which results from it.

Because in everything we do and think we make the "I" a fixed point, which it is not, we see everything wrongly. For example, we all strive so hard to be successful in the world; yet, do we ever ask ourselves the simple question: *Why* should I be successful, which really seems exclusive, (c.f. the term "outstanding" as virtually synonymous with "successful") and why should I not be ordinary ?

But we never stop to consider upon what foundations our activities are based. On the contrary, too often we are even prepared to kill each other — and even ourselves, via stomach ulcers and stress diseases— for this elusive prize of success, or perhaps merely to keep up with the Joneses.

GRIPPED BY ILLUSION

So we see that because we have never recognized different levels of reality, the relativities have been taken for the real, and so the mind is constantly gripped by illusion in its many manifestations. Our condition is that we go from one illusion on to another, without ever realizing that each time our point of departure, upon which our seeking is based, is false. Hence any new conclusion we arrive at is also false—and so we go on in our restlessness.

What makes it even more tragic is that we are actually half aware of this process, but we *like* being held by illusion—for we think it lends colour to our lives. We think that without it, life would be so stale, so suffocating, and that this is the best we can do with our life, anyway.

In this connection it is interesting to see a parallel mechanism at work in the striving of the scientist to find some new bit of information that will "satisfy" his equations, which result, he thinks, will bring him one step closer to the Truth, and the striving of human beings in general for some satisfaction of their psychological needs, which, they think, will bring them closer to complete and lasting happiness.

Both, being based on relativities, i.e., unrealities, are foredoomed, for the relative can only give rise to the transient and incomplete, and never to the perfect and the permanent (more correctly: the "timeless") which springs from the Real. But whereas the scientist's vain efforts simply mean the substitution of one hypothesis by another — thus keeping the wheels of science turning—human beings as a whole go on ceaselessly searching for some "satisfaction" — without ever considering whether there is such a thing at all—thus leading to an unending chain of struggles and frustrations.

In summing up the relation in which science and Buddhism stand to each other, it may be said that where science is the pursuit of knowledge *about* the world (therefore, within the framework of space and time), Buddhism is concerned with "knowing", with the Absolute, and it has no need of going through the relative first in order to contact the Absolute: it begins where science ends—with the breaking down of the subject-object duality.

Science can give us material and intellectual benefits, various kinds of comforts, but not Reality. And it is only when man has made contact with the Absolute and lives in Reality, that there can be a happiness which is not merely the opposite of suffering, a bliss which transcends all opposites and is therefore independent of the phenomenal world—because it is the release from the painful cramp of ordinary I-consciousness.

On Sunday the 12th Prof. Nguyen Thang Thai of Vietnam gave a lecture on "Buddhist Art and Architecture in the East". The lectures, which was illustrated with coloured slides was most instructive; for it showed not only the beauty of Buddhist Art and Architecture, but also to what extent Buddhism had quietly penetrated into many Eastern lands, China, Japan, Ceylon, Vietnam etc., and the influence it had had upon the people of those countries.

On Sunday the 19th U. Maung Maung Ji, M.A. spoke on "Buddhism and the Science of Emotion".

Man had within him the seed both of good and bad, he said. Even a criminal had something of the Buddha nature and upon analysis we found a human personality was a wonderful thing. Man was a Buddha in the making, yet many thousands of years must elapse before he could reach that exalted state.

On Sunday, February 26, Mr. D. Gold spoke on "The Reasonableness of Buddhism". The demands of Buddhism were reasonable he said, but they made unreasonable demands on Buddhism; for the Western way of looking at things was usually from a scientific standpoint.

So many a beginner in Buddhism wasted his time in argument and discussion, yet that was not the means by which they could reach understanding. The Truth was to be lived, not argued about.

NEWS AND NOTES

On Saturday February 4, Ceylon Independent Day was celebrated with a Buddha Puja and Dana at the London Buddhist Vihara in the presence of a large gathering. The celebrations began with "Magul Bera" and the lighting of a coconut oil lamp by the Ceylon High Commissioner, Mr. Gunasena de Soyza. The Ceylon flag was hoisted by the Ceylon High Commissioner, then followed a sermon by the Ven. H. Saddhatissa.

The Ven. Saddhatissa chanted 'Paritta' for many Buddhists either in their places of residence or in the hospitals at their request. On Monday the 6th he visited an English woman, Mrs. Jorie of 5, Westbourne Terrace, London, W. 2. She was suffering from cancer and he chanted 'Paritta' for her. She expressed the consolation she received as a new of lease of life. On Monday the 13th, the Ven. Saddhatissa handed over to the High Commissioner for Ceylon, in London, Mr. Gunasena de Soysa, an ancient ola leaf manuscript of *Pujavaliya*. Mr. de Soyza has kindly arranged its despatch to the Ceylon University.

On Saturday the 18th Mr. John Garrie, one of the founder members of the Buddhist Society of Manchester, called at the Vihara and had a long discussion about the proposed Buddhist Meditation Centre which would be situated on the hills bordering the countries of Lancashire, Derbyshire and Yorkshire.

On Monday the 20th a meditation session was started at the Cambridge University, sponsored by the Cambridge University Buddhist Society. The Ven. Saddhatissa undertook the journey to Cambridge to give instructions and lead the meditation.

According to a statement by Mr. Michael Ball, the Secretary, the Cambridge University Buddhist Society had long felt the need for some kind of instruction in meditation and intend to make this meditation session an annual event.

In the evening under the auspices of the Cambridge University Buddhist Society and the Study of Religions Society, the Ven. Saddhatissa gave a public lecture on "Meditation and the Lay Practice of Buddhism" to a well attended gathering in St. John's College Hall.

The same morning, the Ven. Saddhatissa attended an impressive "Pinkama" arranged by the post Graduate Ceylonese students at the Cambridge University. It is believed that it was the first time in this University that such a "Pinkama" ever took place in the Ceylonese pattern.

The annual commemoration of the deceased relatives of Buddhists, attended by the bhikkhus were numerous. On Monday the 27th, the Ven. Saddatissa and the Samanera Dhammaratana travelled to Hornchurch, in Essex, to perform the annual "Sraddha" for the departed mother of the Indian Buddhist, Professor M. R. Barua.

At present the "Abhiddhammatthasangaha" is being taught by the Ven. Saddhatissa. Coupled with interested European students, is a Ghanian student, Mr. J. O. W. Odoi, who also attends the classes in Buddhism.

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FOUR GREAT EPOCHS OF BUDDHIST HISTORY

A SHORT HISTORY OF BUDDHISM: by Edward Conze. Chetana Ltd., 34, Rampart Row, Bombay, India, Rs. 4.50.

THIS is perhaps the first book which attempts to cover the vast field of Buddhism and its long history on a comprehensive but complete manner. It deals with the establishment, the progress and growth and the decline of Buddhism in every country which has been influenced by it except, of course, the countries in the West which have just begun to appreciate and adopt the teachings of the Buddha.

Buddhism, says Dr. Conze, has undergone profound and radical changes during its 2,500 years of existence, and its history he has divided into four periods—the old Buddhism which later came to be known as the Hinayana, the second comprising the Mahayana, the third that of Tantra and Ch'an and the fourth the last 1,000 years.

"Geographically, first-period Buddhism remained almost purely Indian; during the second period it started on its conquest of Eastern Asia, and was in its turn considerably influenced by non-Indian thought; during the third, creative centres of Buddhist thought were established outside India, particularly in China".

Throughout these long years, as the different nations in Asia embraced Buddhism, the original teaching accumulated and absorbed various beliefs and cults that prevailed in the countries which it influenced.

Dr. Conze points out that other religions may perhaps have undergone changes as startling as these, "but what is peculiar to Buddhism is that the innovations of each new phase were backed up by the production of fresh canonical literature which, although clearly composed many years after the Buddha's death, claims to be the word of the Buddha himself".

These changes have taken place practically in every country. In Burma, for instance, in recent years, attempts have been made to combine Buddhism with Marxism, "and also a new method of meditation has been advocated which by employing Tantric practices is said to lead to speedier results". In Thailand, the fear of Communism has led to the unedifying spectacle of Buddhist monks blessing tanks and troops. In Burma and Ceylon monks are sufficiently in contact with the ordinary man in the village to have turned left and to work for a synthesis of Buddhism with either Marxism or socialism.

Dr. Conze also brackets Tantra and Mantra and the Occultism that prevails in Tibet as forms of Buddhism. "The belief in the occult, its magic and miracles, has at all times been an integral part of Buddhism, though more by way of recognising an established fact than as a matter of urgent practical importance' he, says He devotes a good part of the book to the development of Ch'an or Zen in China and its introduction to Japan.

Ch'an is the most important of all Chinese schools of Buddhism. It is the fourth and the last of the original recreations of the Buddha's thought. "Ch'an is a very profound doctrine indeed.....rarely have Buddhists at any time come as near to the spirit of the Founder as the great masters of the Ch'an school", says Dr. Conze.

With regard to Buddhism in Ceylon, which is of particular interest to Ceylonese readers, Dr. Conze observes that Ceylonese Buddhists have become increasingly active and have done a great deal of scholarly work "though generally within the limits of a rather narrow orthodoxy and in 1950, they took the lead in trying to bring all countries together and set up the World Fellowship of Buddhists".

Dr. Conze, however, fails to mention that with that noble end in view the Fellowship also founded *World Buddhism* which continues to carry on its campaign although the activities of the Fellowship are not very much heard of since its headquarters were removed from Colombo to Rangoon.

"Buddhism", concludes Dr. Conze, "is the only factor common to all

Asian culture, at least from the Indus and Hindu Kush to Kyoto and Java. All those who dwell in Asia can take pride in a religion which is not only five centuries older than that of the West, but has spread and maintained itself without recourse to violence, and has remained unstained by religious wars and crusades.

"Nationalist self-assertion is a prime motive at this stage of history, and the achievements of the Buddhists are certainly something to be proud of. India cherishes the Buddha as one of her greatest religious teachers, and Asoka, the Buddhist emperor, as one of her most outstanding rulers.

"Not only in India, but also in China, Japan and Ceylon the most brilliant periods of history were precisely those in which Buddhism flourished most".

This little book should be a valuable addition to all Buddhist libraries. It is the first of the series of books in "The Buddhist Library" series edited by Bhikshu Sangharakshita. The only drawback in the publication is the numerous printer's errors which should have been eliminated.

A.

BUDDHISM FOR CHILDREN

GROWING UP IN BUDDHISM: by Sramanera Jivaka M.A. M.B.B. Ch. Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta, India, Rs. 2.25.

SRAMANERA JIVAKA. the English Buddhist monk, who has published a number of booklets on Buddhism and contributed articles to several Buddhist periodicals, including *World Buddhism*, has produced this very welcome book on Buddhism, specially meant for children. But it can be read with interest and profit by adults also.

The approach to the subject in this presentation of the fundamentals of Buddhism is particularly novel. Sramanera Jivaka introduces each chapter with a reference to either modern or ancient history or with little stories of a geographical or a scientific nature or with an interesting anecdote, which immediately captures the attention of the teen-ager, and induces him to read it. The subject proper is then gradually and subtly introduced.

For instance, the chapter entitled Right Viewpoint, he begins thus: "The world is a very big place. If you go down to Colombo in the Island of Ceylon and then take a ship and sail westwards all the way, through the Suez Canal.....and so back to Colombo, you would have sailed right round the world...

"I can sail round the world in under five months, fly around it in a matter of days, but compared with me this world is a vast place; yet compared with the Universe the Earth is minute; what then must I be compared with the Universe? The tiniest of tiny specks, as invisible as atoms are to us".

Having pointed out how insignificant in comparison to the Universe we are, he instils in us the significance of Right Viewpoint as against a bloated view of "I".

The book comprises ten chapters, eight of them dealing with the Noble Eightfold Path and the other two on the Four Noble Truths and the Three Refuges and the Five Precepts. Each chapter is introduced in this unique way, driving home subsequently the meaning of these principal tenets of Buddhism.

The purpose of the book, says Sramanera Jivaka, is to make the child think, and he has certainly succeeded in doing so. "The mere repetition of doctrine however extensively it may be learned by heart, does not constitute an intelligent approach to one's religion, which must be understood and felt", he says.

The book is appropriately illustrated by a number of pictures depicting scenes from the life of the Buddha.

A.

THE ETHICS OF BUDDHISM

THE *Ethics of Buddhism* by Professor Tachibana, which was published by the Bauddha Sahitya Sabha of Ceylon by arrangement with the Oxford Press which first brought it out, will be reprinted in response to numerous requests from the United Kingdom, United States and Ceylon Buddhists.

The book which was written by Professor Tachibana, who studied Buddhism in Ceylon at the Vidyodaya Pirivena, was published by him at the Oxford University when he was given a Ph.D. of the University.

He went to Oxford on a scholarship given by a Japanese institution. The re-publication will be welcomed by all Buddhist scholars.

London Buddhist Society

(From a correspondent in United Kingdom)

THE membership of the London Buddhist Society is increasing, and every evening of the week there is either a lecture or a class.

The Beginners' Class, held once a fortnight, is much appreciated by new comers: so also is the Saturday Group which combines study and discussion followed by a social cup of tea.

The annual festival of Vesak will be celebrated by the Society this year on May 1st at the Caxton Hall at 7.30. p.m., when we anticipate having a record attendance.

We are privileged and happy to annouce that His Holiness the Dalai Lama has consented to become the Patron of this Society. He has come to India with a great number of highly developed Lamas, and we feel honoured to be in contact with these great minds.

The Buddhist Society, London, has started bookings for the tenth annual Summer School at Hoddesdon, in Hertfordshire. This annual event is eagerly looked forward to by some 130 members and others interested in the subject. This year it will be held from September 1st to 8th. There will be training and practice in meditation, evening lectures morning classes and discussions.

Miss I. B. Horner, President of the Pali Text Society and a Vice-President of the Buddhist Society, and Miss Joan Pope, General Secretary of the Buddhist Society, returned from Ceylon on February 21, after a very enjoyable and interesting visit to Ceylon. Miss Horner gave two lectures in Colombo, the first under the auspices of the All-Ceylon Women's Buddhist Association; the second given at the Vidyodaya University on the occasion of its second anniversary celebrations. They met many old friends and made new friends.

The illustrated lectures on Ceylon and Nepal, given by Mrs. M. H. Robins for the London Country Council, have been most successful, and she is now carrying out an extended course.

The Society has recently been presented with a very old Mokugyo, or "wooden fish" by Dr. D. T. Suzuki, the famous Japanese philosopher. This is used in Zen ceremonies and we are delighted to add it to our treasures.

Mr. Lewis Bush, a friend of the Society living in Japan, is at present in England on a lecture tour to various literary and similar societies. On March 6, he gave a most interesting talk, illustrated by a film, showing life in a Zen monastery.

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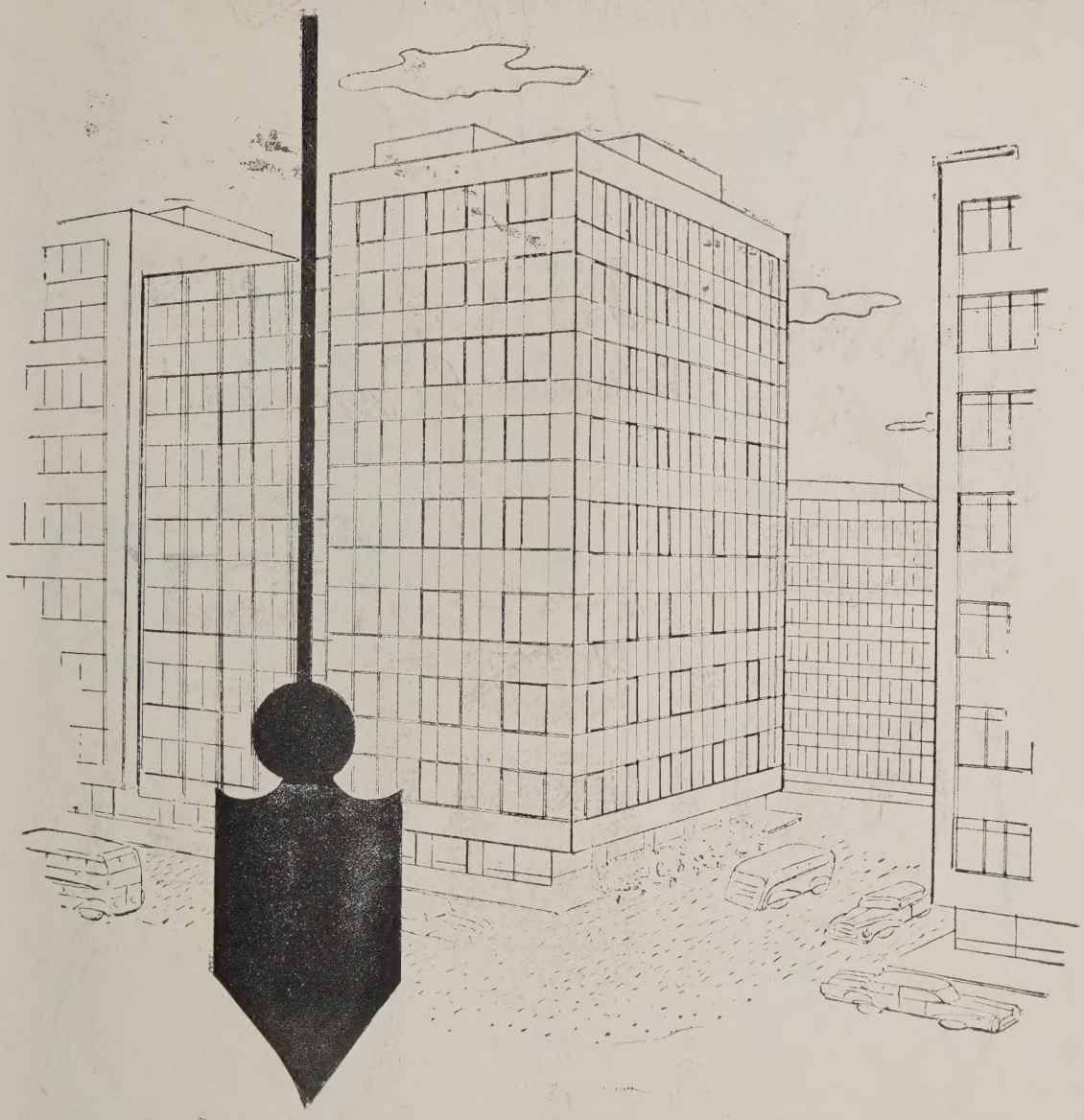

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